

THE *Kk R. 444.*  
ENGLISH REMEDY:

OR, *L. 25.1*

TALBOR'S

WONDERFUL SECRET,

FOR

CUREING

OF

Agues and Feavers.

SOLD

By the Author *Sir Robert Talbor*, to the  
most Christian King, and since his  
Death, ordered by his Majesty to be  
Published in *French*, for the Benefit  
of his Subjects.

AND NOW

Translated into English for Publick Good.

---

LONDON:

Printed by *J. Wallis*, for *Jos. Hindmarsh*, at the  
Black Bull in Cornhill. MDCLXXXII.

THE  
ENGLISH REMEDY.

WONDERFUL SECRET.



By the  
most  
Dear  
Public  
of his Subjects.

AND NOW

1771

LONDON:

Printed by J. Smith for J. Smith at the  
Black Bull in Cornhill. MDCCLXXI.



THE  
BOOKSELLER  
TO THE  
READER.

**T**HE Publisher of this Book  
in French, who is Chyrur-  
geon to the Duke of Or-  
leans, and Director of the College  
of New Discoveries in Physick,  
gives us an Account, That by Or-  
ders from the French King his Ma-  
ster, he had received from the hands  
of Monsieur D'Aquin, his Majesties  
chief Physician, the Receipts of that  
Arcanum of Sir Robert Talbor,  
which for a long time was so suc-  
cessful

## The Bookseller to the Reader.

*cessful both in England and France, in the Curing of all sorts of Agues; to be by him Published for the Benefit of his Countrey. That it is the same which (as he affirms) his Master purchased at a very dear rate from the Author, I think no man need to doubt; since it is published by Orders of that King who is so jealous of his Glory as not to suffer his Name to be abused, nor taken in vain by a subject; and that the value of it is such as to render it a publick present suitable to the Grandure of a great Monarch, the general Applause that it has obtain'd from the Learnedest of the Faculty of Medicine in that Countrey, and the Experience of thousands who have found the Benefit of it here in England, do sufficiently evince.*

*The*

## The Bookseller to the Reader.

The truth is, the Publisher is not wanting to set a just estimate upon the intrinsic worth of the Remedy, and to recommend it to the World (as it deserves; but when he reflects upon it as an effect of the Liberality of his Prince (as indeed it is) he is transported into such raptures of Gratitude, that the Praises which upon that occasion he offers to his Majesty are so boundless, that little less than an Altar and Incense, can excuse them from Flattery: And that is the reason why the Translator has not Translated the Preface to the Book, seeing the humor of too many of this Kingdom is so far from flattering, that it hardly inclines them to be grateful to the very best of Princes, and much less to that King,

Never-

## The Bookseller to the Reader.

Nevertheless I think no good man will reckon me guilty of flattery to say, That the French King hath learned of an English man the Secret of Cureing Agues in the natural body; so if occasion happen ( which is not impossible ) he may learn from the prudent Conduct of Englands King ( if it be not too hard to be imitated ) the Royal Secret of stopping the Ague-fits of the State, occasioned by the Fermentation of corrupt and seditious humors in some of the Noble parts, and in the lower region of the Body Politick, and of curing the Distemper without much Purging and Blood-letting.

The Book takes well in France, and that made the Translator recommend it to the Bookseller, who  
now

## The Bookseller to the Reader.

now publishes it for the Use and Benefit of his Countrey; wherein he hopes not to have deserved ill of the Publick, which on all occasions he is ready to serve, Accept therefore of the Book, Reader, and make use of it to thy best advantage, the more thou findest therein the greater will be the satisfaction and interest of the

Bookseller.

---


THE

The Bookeller to the Public  
now published is for the Use and  
Benefit of the Community, and contains  
papers not so far as observed in the  
Publick, which of all others is  
is ready to be had. The Book  
of the Book, I order and make up  
of it to the best advantage, the  
more than find therein the greater  
will be the satisfaction and interest  
of the

Bookseller.

THE

~~The English Remedy : Or~~  
~~It is lately as yet thirty years~~  
since this Drug became known in  
Europe : since that time many An-  
**THE**  
**ENGLISH REMEDY:**  
**OR,**  
**TALBOR'S**  
**WONDERFUL SECRET.**

 *Quina*, or *Kinakina*,  
is the Bark of an Indi-  
an Tree, of the big-  
ness of a Cherry Tree,  
whose leaves much resemble the  
leaves of a young Oak, and bea-  
reth a fruit not unlike to an A-  
corn, the figure thereof given by  
*Johnstons* may be seen at the end  
of the *History of Trees* written by  
*Mantissa*.

B

It



2 *The English Remedy : Or,*

It is hardly as yet thirty years since this Drug became known in Europe : since that time many Authors have wrote of it, as *Johnstonus*, *James Chifflet*, *Denis Touquet*, in his *Royal Garden of Plants*; *Roland Sturmius*, *Melipus*, *Conigius*, *Gaudentius*, *Brunatius*, *Wolfgangus*, *Hæferus*, *Willis*, *Rolfincius*, a Physitian of *Leyden* that hath added to *Scroderus*, *M. de Muve*, in his *Pharmaceutick Dictionary*, the Author of the *Treatise of the Cure of Fevers*, &c. And last of all *Mr. Lemery* in the fourth Edition of his *Course of Chymistry* : several other curious Remarks are to be found in our *Journals of Medicine* upon the same subject.

These

### Talbor's Wonderful Secret. 3

These Authors do not all agree upon the Etimology of its name, nor upon the place from whence it is brought; for some affirm that it comes from *China*, and therefore many have called it *Cortex sineasis*, and to distinguish it from that Root which is called *China* or *Kina*, they have named it *Quinquina*, or (which is the same thing) *Kina-kina*: others again who are more in number, maintain that it is brought from *Pern*, where the Fever or Ague is called *Quina*, whence comes the name *Quinquina*; That the Natives of that Countrey call it *Gannateride*; that because of its extraction it ought to be called in *Latin*, *Cortex Peruviana*, and in the vulgar Language the Bark of *Pern*, and that

4 *The English Remedy: Or,*  
the name of *Jesuits Powder* by  
which it commonly goes, was  
given it, because the *Jesuits* were  
the first that brought it from *A-*  
*merica*, of which *Peru* is a part.  
However the matter be, they  
begin now to call it in *Latin*, *Cortex febrilis*; and the *Spaniards*  
name it, *Palo de Culenturas*, i. e.  
*Fever-wood*.

The reason why it was thought  
to come from *China*, was because  
much of it was brought from  
*Portugal*, but that makes nothing  
against the common opinion, be-  
cause it is known that the *Portu-*  
*guese* have Commerce with both  
*Indies*.

Some Authors make two kinds  
of *Quinquina*, one which they  
say is wild and of little value,  
and

*Talbor's Wonderful Secret.* 5

and another which they think is cultivated, and therefore say that it is the better of the two; but to make a true estimate of their quality, it were fit one should be upon the place where they grow.

It is certain nevertheless that the goodness of it may be known by some marks which experience hath discovered; for the best hath always its upper rind or skin cut transversally or crossways with pretty deep streaks or lines, and long-ways with very superficial ones when it is fresh, and now the most part of the little squares or interstices of its skin, are of a silver white colour; it is otherwise of a clear reddish colour, compact, very bitter, and gives to

*The English Remedy : Or, 6*  
the boxes wherein it is kept a  
sweet and pleasant smell.

But it is to be observed that  
that smell is much weaker and  
less aromattick than the scent of  
*Cassia Cariophilata*, which by  
cheats is Sold for *Quinquina*, min-  
gling it with the bark of Cherry-  
Tree, which for some days be-  
fore they have steeped in Water  
wherein *Aloes* hath been dissol-  
ved; and this is a very culpable  
sophistication, seeing these kinds  
of barks have nothing of the vir-  
tue of *Quinquina*.

There is besides this, another  
way of cheating the Publick as to  
the matter of the *Jesuits Powder*,  
for there are some *Droguists* that  
infuse it entire, and having by  
that means extracted the first  
Tincture.

## Talbot's Wonderful Secret. 7

Tincture out of it, for their own advantage, sell it afterward at the same rate as if it had not lost his chief virtue.

Hitherto the price of *Quinquina* or *Jesuits Powder*, hath been very various and uncertain. When it was only in the hands of the *Jesuits*, it was sold at *Rome* and *Paris* for Eight or Nine Shillings *Sterling* the Dose, which consisted only of Two Drachms; but so soon as *Drognists* began to Trade in it, it began to fall in Price, so that Three or Four Years ago, the best might have been had for about Forty Shillings the Pound weight, but no sooner began the *English Remedy* to be in vogue, but men began every where to make Experiments with the Bark



8 The English Remedy. Or  
of Peru, which much enhanced  
the value of it: yet that was not  
all which raised it to the highest  
price; for Sir Robert Talbot obser-  
ving that Febrifuges were pre-  
par'd which came very near his  
own, and fearing least some body  
at length might discover it, re-  
solved to buy up all the *Quinquina*,  
that he could find at Paris,  
and the other chief Towns of  
France, and of England also. The  
execution of this Design making  
some noise, several Physicians,  
Chirurgeons and Apothecaries;  
thought it concerned them, to  
make all hast to provide them-  
selves, and some that they might  
not be wanting in Precaution,  
caused a considerable quantity  
of the Bark to be brought from

Roan



## Talbor's Wonderful Secret. 9

Roan and Bourdeaux, so that Mr. Audry and Mr. Vilain, the two most famous Droguists in Paris, having Sold all they had at the Rate of about Fifteen Pound the pound-weight; and not being able to procure any more from any place, for above a Fortnight, there was not a bit to be had at any Droguist's shop in Paris, nevertheless some small quantity came at length, but it was held up so dear, that it was like to have gone off at the rate of an Hundred Crowns the pound-weight; since that time the Merchants having imported much from Spain and Portugal, and the English Remedy having lost the Advantages of the Mode; the price of that Com-

10 *The English Remedy: Or,*

Commodity hath fallen daily, in so much that at present it does not yield above *Four* or *Five* Pound the pound-weight; and I make no doubt, but that in a short time a Fleet from the *West-Indies* will make it much cheaper.

Amongst the Authors whom I have named, there are some who endeavouring to explain the properties of *Quinquina* or the *Jesuits Powder*, according to the principles of the ancient Medicine, think it enough to say that it is hot and dry in the beginning of the *Second Degree*; and some others of the number of those who have introduced bad Principles into the *New-Philosophy*, think to mend the matter

Talbor's Wonderful Secret. 11

matter by saying, *That Quinquina as an Alkali stops the motion of the acid which occasions the Fever*: but that is to illustrate one obscurity by others that are far more obscure.

That we may give the World somewhat more satisfactory as to that point, we must in the first place, (with *Willis*,) take our measures from *Experience*, and allow with him, That all things which are actually bitter, have great virtue in sifting preternatural fermentations; and upon that account it was that the Root of *Gentian* was heretofore in so great reputation for curing of *Quartan Agues*; and that the Flowers of the lesser *Centaurry*, the Root of *Contrayerva*,

¶ *The English Remedy*: On  
yerva, and *Serpentaria*, the leaves  
of *Wormwood* and *Chervil*, *Scam-*  
*mony*, and many other bitter  
*Droques*, are really *Febrifuges*,  
though in virtue far inferior to the  
*Jesuits Powder*.

Having laid down this from  
undoubted Truth, we must now  
enquire into the *Natural Causes*  
which produce Bitterness in  
mixt bodies: now supposing (as  
it is reasonable we should) that  
the true Elements of Bodies are  
acid, liquid, fiery, etherean, and  
terrestrial corpuscles; it will be  
a very easie matter to discover  
those *Causes*: for seeing all bitter  
things penetrate the Tongue, in  
such a manner that they leave  
therein a sense of their action for  
a long time after, and that of  
all

## Talbor's Wonderful Secret 13

all the elements none are so proper as acids to produce that effect, we must conclude that they are predominant in mixts which have that tast; but also since being mingled with many liquid corpuscles, they produce only sharp and corroding liquors, as the spirits of *Salt, Vitriol, Alum, &c.* that being joyned to fiery corpuscles, they make only *Cansticks*, as *corrosive sublimat*; the spirit of *Nitre, canteres, &c.* and that being in intimate conjunction with *Sulphurous* and *Oily* Particles, they only produce sweet mixts, as *Honey, Sugar, &c.* It follows that none but terrestrial corpuscles mingled with them in a proportionable quantity, can produce a bitter tast, and

15 *The English Remedy: Or,*  
and in effect the more of *Earth*  
there is in *Salt*, the bitterer it is,  
and on the contrary, the more  
it is refined and depurated, the  
less bitter it is: thus *Sea Salt*  
dissolved in a moist *Air*, and  
afterward filtrated through  
brown paper, has no other tast  
than of an acid spirit, though  
before that dissolution and fil-  
tration it was considerably bitter.

Now since among the Ele-  
ments that I have named, the  
acid is heaviest, and by conse-  
quence the coldest; and that  
though the terrestrial be not so  
heavy as it, nor yet as the liquid,  
yet it is more ponderous than  
the fiery and ethereal, we may  
say that it is temperat; I mean,  
of a quality equally distant from  
the

the two extreames, and that so, being with the acid predominant in a mixt body, the mixt must certainly be cooling, or at least proper to preserve the just temperament of our body.

But because there are no bitter things made up solely of acid and terrestrial corpuscles, and that there are some wherein either the fiery, the ethereal or liquid particles are likewise in a considerable quantity; so there are some more or less bitter, and even more or less cooling and temperate; but if we mind the dryness of *Quinquina*, and yet how unapt it is to take fire, it will not be hard to conclude, That the three Elements which I have named last, enter but in a very



16 *The English Remedy* & Or,

very small quantity into the composition thereof, and that by consequence amongst all bitter mixts none can be of a more temperate quality than it.

From the Principle which I have now laid down concerning the nature of *Quinquina*, all the other properties thereof may be deduced; for seeing its predominant parts are the acids, whose property is to coagulate the more substantial liquors, such as *Blood, Milk*, &c. and the terrestrial which by absorbing the humidity and unctuousity that relaxates the solid parts, does bind and strengthen them; of necessity it must be stiptick and astringent, and it is in effect in these two qualities principally, that the  
rarity

rarity and wonderfulness of its operation does consist, as I have made appear in former observations.

But it is not to be thought as some have imagined, that this property of binding renders it so fixative as to keep within the febrifick matter, or other morbifick causes dispersed in the humours, or adhering to the solid parts; it is so far from that, that by reviving the homogenous parts of the blood, it separates them from the heterogenous or superabundant parts, whereby it facilitates their expulsion, for which Nature alone does often labour in vain, in the same manner as by strengthening and fortifying  
C the

18. *The English Remedy*: Or  
the *viscera*, it puts them in a  
condition of resisting all at-  
tacks, and of discharging them-  
selves of the Impurities that  
oppress them.

Experience well agrees with  
these remarks, for the heat that  
dries up and consumes the He-  
cticks is often extinguished by  
the use of several Preparations  
of the Jesuites Powder. It is no  
less powerful against all other  
internal *Inflammations*, *Feavers*,  
and generally against all ex-  
traordinary and preternatural  
Fermentations; in a very short  
time it rectifies the depraved  
motion and the altered consi-  
stency of the mass of Blood, and  
it many times occasions such  
salutary

salutary evacuations, that having dreined the fource of *Drop-sies*, by the depuration of the natural voices, which through their depravation and transfusion were become the antecedent cause of it, that it becomes the principal cause of the expulsion of the extravasated Superfluities which were the conjunct cause of the same.

It is nevertheless strange, that among so many Authors, who with admiration have written of its effects, not so much as one have taken the pains to explain them by their true causes, nor indeed thought that it could be done; for *Willis*, who without doubt hath spoken

most judiciously on that subject limits himself to this, that having<sup>10</sup> never seen any other such like effects, and not being able to ground a general conclusion upon a particular experiment, all that is to be done is to endeavour to understand and well observe the *phenomina* that depends thereon, without troubling ones self with the efficient principles thereof.

But to make appear how far one may err in the explication of things, when they are not known by their proper causes, it will not be amiss here to relate some opinions of that Author touching the effects of the  
Jesuits

Jesuits Powder upon the mass of Blood: The first is that it always causes therein a certain Fermentation that only destroys that of the Feaver because it proceeds from another cause. Now the Jesuites Powder does indeed sift the fermentation of the Blood and the other Humours, but not excite any it self: The Second is, that it maintains its effect no longer than it is in the Vessels, and that so soon as all the parts thereof are spent and gone, the disposition that it had suppressed infallibly wears, in so much that the Relapse is as certain as the stopping of the Fit: Nevertheless, the contra-



22 *The English Remedy*: Or,  
ry appears daily almost, to any  
who knows how to use it a-  
right: to be short, the Third is,  
that it stops not the Fits of the  
Feaver, neither by fixing nor  
yet by resolving the Blood as o-  
ther febrifuges do; nevertheless  
it is certainly true that the prin-  
cipal effect of bitter, astringent  
and stiptick febrifuges is, the  
reuniting of the proper parts  
of the blood divided and scat-  
tered by the disordered Animal  
Spirits, or by Heterogenous  
and superfluous matters.

The Author of the Additi-  
ons to *Scroderus* has had no  
better luck, in saying that *Quin-*  
*quina*, or the Jesuites Powder  
cures the Feaver by the virtue  
that



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that it hath in Precipitating the  
Fabrick Ferment, for besides  
that it is hard to be understood  
how a matter contained within  
Vessels, and mingled with the  
Blood, can be Precipitated by  
a Medicine whose principal  
action is directly opposite to  
that of evacuatives; those kinds  
of Precipitations being only to  
be made by Urines, by little  
and little, and in a considera-  
ble space of time, cannot ra-  
tionally be attributed to the Je-  
suites Powder, that acts so  
powerfully, and so suddenly  
produces its effect, that many  
times a single Dose of it, stops  
and prevents the immediately  
approaching fit of an Ague.

The Author of the Cure of

24 *The English Remedy: Or,*  
Feavers and Agues by *Quinquina*, who makes the cause of the  
Feaver to consist in a certain  
Acide Ferment, refers the ef-  
fects of that Medicine to the  
faculty that it hath of subdu-  
ing, mortifying, and resolving  
that Poison; but that Author  
hath not minded, that if in ef-  
fect *Quinquina* were able to de-  
stroy or even to expel the A-  
cides that are in the blood, it  
would not be taken without en-  
tirely perverting that Liquor,  
seeing it would deaden or drive  
out the very Acides that make  
naturally a part of the same,  
and that it must necessarily lose  
its form and be changed into  
another kind of juyce, if the  
greatest part of one or the other  
of

Talbor's Wonderful Secret. 25

of its Elementary principles were taken from it.

Mr. Lamey in his new course of Chymistry is not so wide of the Truth, when he says that *Quinquina* does fix and coagulate the Feaverish Humor, much in the same manner as an *Alkali* stops the motion of an *Acide Salt*; for in effect it is the property of that remedy to rally, bring together, and reunite the parts of the liquid body wherewith it is mingled, as often as it is put in action by necessary dispositions; but that Author hath omitted to take notice that this reunion is only made of the proper parts of the blood, and that the Febrifick matter remains confounded in the

26 *The English Remedy* : Or,

the superfluous Serosity where-  
with it is evacuated, either by  
Transpiration or by the way of  
Urine.

The Principle that I have E-  
stablished is of another Nature  
than the Opinions which I have  
now related ; it is plain, clear,  
just, and every way conforms  
to all the Experiments that  
have hitherto been made upon  
the Jesuits Powder, and I can-  
not tell but that I may say to  
all that shall be made hereaf-  
ter, for whether it be given for  
our sort of Feavers, or for ano-  
ther, for Vapours ( against  
which I take it to be very good )  
for Dropsies, or for other Di-  
stempers, whether it be given  
in Substance, Infusion, Tin-  
cture,

ture, Opiat, Extract, or Quintessence: I am persuaded that its pincipal effect will always be to separate the proper and Homogenious parts of Liquors from those that are Heterogeneous and of a different Nature to them, to reunite the one, and by that reunion to facilitate the expulsion of the others, yet with this difference, that that effect will be more or less considerable, according to the good or bad use and Administration that shall be made thereof.

Moreover, That we may not too slightly pass over the different Preparations that may be made of *Quinquina*, I am not to omit that *Pol Fincius* describes

28 *The English Remedy: Or,*  
describes a kind of Essence of it,  
which is nothing else but its  
Tincture Extracted with excel-  
lent Wine, and afterward gen-  
tly evaporated: That *Stur-*  
*mius* makes a description of a-  
nother much like to it, that the  
Author of the Cure of Feavers  
by *Quinquina*, will have it to  
be given in *Bolus* Extract, Fer-  
mented Liquors, and in Infusi-  
ons made in Wine, Ale, Di-  
stilled Waters, Tisance, and in  
common water, that Mr. *La-*  
*mery* gives the Preparations of  
a Tincture, of an Extract, and  
of a Salt of *Quinquina*, that  
there are other ways of pre-  
paring it to be found in several  
Authors which I think needless,

to



to cite; and that after all the more simple and less artificial of all these preparations are the best, as will appear in the description of the *English Remedy*; which being to be preferred to all that have hitherto been prepared with *Quinquina*, ought to serve us as a Pattern, untill we have discovered some more Excellent.

*It is an Error in Physick to make a hodge-podge of a great many ingredients (though they be much of the same efficacy) to satisfie one and the same indication; and therefore as Quinquina or the Bark of Peru, whereof I have now given you the History, is without contradiction the surest of all simple Febrifuges, so is it the only basis of the English Remedy, and it will even appear*  
by



30 *The English Remedy* Or,  
by the following description, that of  
the Physitians, Chyrurgeons, and  
Apothecaries, that have endeavon-  
red to imitate it, those who have  
prepared it most simply, have come  
the nearest to it, and hereby it is  
evident that that Author who boa-  
sted every wherethat he had found  
it out, was very far from it, since he  
always immagined that the virtue  
of Quinquina might be improved  
by fermenttaion, and by the addi-  
tion of the flowers and salt of lesser  
Centaury, White Tartar, Sal-Ar-  
moniack, Sassafras-wood, Juniper-  
berries, and some other ingredients.

To conclude, though that Remedy  
consists in several different prepa-  
rations, yet still they refer indif-  
ferently to the principle of simplici-  
ty that I have mentioned; and this  
will

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will better appear in the Receipts of  
them; that Sir Kobert Talbor gave  
the King, and which are here tran-  
scribed with all the exactness that  
the matter requires.

The first infusion of Quinquina, or  
the Jesuits Powder making a part  
of the English Remedy.

**T**AKE a pound of the best bark  
of *Quinquina* beaten to a  
subtil powder and searced, besprin-  
kle it interchangably for the space  
of a day or two with the decocti-  
on of *Anis* and the juice of *Parsley*,  
then put the powder into an Ear-  
then Pitcher holding about fifteen  
or sixteen quarts, pour upon it  
gently and still stirring the matter,  
as much good Claret Wine as the  
Vessel

32 *The English Remedy: Or,*  
Vessel will hold, and having after-  
ward stopt it well, let your mixture  
infuse for the space of eight days  
without setting it near the fire, but  
not forgetting to stir it two or three  
times a day with a stick or instru-  
ment fit to stir the bottom, after-  
ward having poured off your  
liquor, through a close strainer,  
put it into glasse bottles, which be-  
ing well stopt and placed in a dry  
place not too Airy, will preserve  
it in full force and virtue two or  
three months and more.

*Directions given by the most Chri-  
stian King's Chief Physitian,  
concerning the use of this first  
infusion.*

This first infusion, which is the  
strongest and bitterest, is to be gi-  
ven to stop the fits of an Ague or  
Feaver

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Feaver that one would Cure, the Dose of it for those of Age and strong persons, is five or six ounces, that is about half an *English* pint; but for those who are naturally delicate, of a hot constitution, or not much accustomed to Wine, this Dose ought to be a fourth part less, a third part, yea and sometimes one half less, observing to correct each Dose with the addition of a little of the juice of a Lemon or an Orange, when there is no consideration that hinders from choosing the most convenient time to give the first Dose of that infusion, it ought always to be at the end of a Fit, but seeing in *Quartan Agues* that choice might retard the Cure for three or four days, in that case it may

D

be

34 *The English Remedy:* Or  
beusefully given the night before  
the next fit that is expected; but  
then it is good to fortifie each  
Dose, by some drops of the Essence  
or Tincture whereof we shall speak  
hereafter.

After one hath began to give  
of this infusion, he must continue  
to make the Patient take it once  
every three hours untill the time  
of the next fit, unless in time of  
sleep, which ought never to be in-  
terrupted, and renew again the use  
of it in the beginning of the inter-  
mission, but with this observation,  
that after the Patient hath missed  
one Fit, it will be enough to give  
a Dose in the morning fasting, and  
another a long time after Supper;  
which is only to be continued  
for five or six days.

*The*

Talbor's Wonderful Secret 35

The second infusion of Quinquina,  
making part of the English Re-  
medy.

Take the setlings or remainder  
of the former infusion, put it into  
the same Earthen Pitcher, or into  
another of the same bigness, with  
half a pound of fresh Jesuits Pow-  
der prepared as hath been said, fill  
the Pot with the same Wine, and  
observe in general, as well for the  
preparation as the preservation of  
that second infusion, all the cir-  
cumstances directed for the first,  
with this difference only, that for  
the making of this, ten days are  
to be employed.



36 *The English Remedy: Or,*

*Directions given by the King's  
Chief Physitian, concerning the  
Use of this second infusion.*

When after the Feaver hath  
ceased, the first infusion hath been  
given morning and evening for the  
space of six days, the use of the se-  
cond is to be begun and continu-  
ed for Eight days, observing the  
same Dose as of the first, but only  
once a day in the morning when  
the Patient awakes.

*The third infusion of. Quinquina,  
making part of the English Re-  
medy,*

Take the settlings of the second  
infusion, and without any additi-  
on put it again into the same  
Pitcher

Talbor's Wonderful Secret. 37

Pitcher with the same quantity of Wine, and having let it stand in infusion for the space of ten days, and observed the directions prescribed for the preparation and preservation of the two former infusions, keep it for the use hereafter mentioned.

*Directions given by the Kings chief Physitian concerning the use of the third Infusion.*

The eight days prescribed for the use of the second Infusion being expired, we must begin with the third, which is then sufficiently strong. It is not to be given for the first fortnight but in one Dose every other day, and then to desist by de-

38 *The English Remedy: Or,*  
grees, that is, for the next fortnight to reduce it to a Dose once every third day, and so to continue until the Patient hath taken of all the three Infusions about eight quarts.

*The Essence or Tincture of Quinquina, making part of the English Remedy.*

Take two Ounces of *Quinquina*, Pulverised, searched and then Alkolized upon a Marble Stone, put it into a Glass Bottle, and pour upon it eight Ounces of the best Spirit of Wine, set your Bottle in the Sun for the space of fifteen days, taking care to stir and shake it well at least once a day, afterward

ward pour off your Tincture,  
and keep it in a Bottle closely  
stopt, to be used as occasion  
shall require.

*Directions given by the Kings  
chief Physician; concerning the  
use of the Essence or Tincture  
of Quinquina.*

Besides what hath been said  
touching the use of this Essence  
or Tincture, when we spake of  
the time of giving the first In-  
fusion, it is still to be observed  
that the virtue of each Dose of  
that infusion is to be encreased  
and fortified by the addition of  
five, six or even seven or eight  
drops of this Tincture, as often  
as the contumacy of the Ague

40 *The English Remedy: Or,*  
hath resisted its operation after  
several Doses; but this addition is  
to be regulated by a skilful Phy-  
sician, who is to take his indicati-  
ons from the nature of the Dis-  
ease, and the dispositions of the  
subject.

*An Opiat prepared with Quinquina, making part of the English Remedy.*

Take what quantity you please  
of *Jesuits Powder*, prepared as is  
above directed, and incorporate  
it with a sufficient quantity of the  
syrup of Lemons, or of Grimes if  
it be for a Woman with Child;  
reducing all into the consistencie  
of an Opiat by an exact mix-  
ture.

*Di-*

*Directions given by the Kings  
Chief Physician concerning the  
use of the Opiat.*

There are some Patients upon whom the first infusion though fortified by the addition of the Essence or Tincture has not sufficient virtue to stop the Ague fits; to these the specifick is to be given in substance, and the best and most commodious way of doing it, is the Opiat that is now described, it may be given from four to six Drachms, once or twice a day according as need shall require, and that either upon the point of a Knife, in a Wafer, or in what other manner one pleases.



*A Purging Wine making part of  
the English Remedy.*

Take an Ounce of good  
*Hiera Pica*, and infuse it for  
the space of eight days in half  
a Pint or a little more of Claret  
wine, observing to stir the bottle  
wherein you have put it, only  
once a day for the first three  
days, and not at all to move or  
shake it during the other five,  
afterward pour out your infu-  
sion gently by inclining the  
bottle, into another bottle which  
is to be closely stopped, and  
keep it for the use following.

Di-

*Directions given by the Kings Chief  
Physitian, concerning the use of  
this Purging-Wine.*

When by reason of the Patients repletion, or a supervement constipation the belly must be opened, we must add to each quart of the infusion of *Quinquina* three or four Spoonfuls of the above-described Purging-Wine, mingling all exactly together, and use it in the same manner as hath been directed when we spoke of the infusions, that is to say, in a greater or smaller quantity, according as it shall happen in the time of the first, second, or third infusion, and also according to the indications taken from the present state of the Patient, and of the Disease.

It

#### 44 *The English Remedy: Or,*

It is observed that when there is no considerable repletion, and that the costiveness is but moderate, simple glysters made of Milk and the yoalks of Eggs, are to be preferred before all kinds of purgatives, too great a looseness of the belly being always contrary to the operation of the specifick.

*Other Directions given by the Kings Chief Physitian, concerning what is to be observed during the course of the English Remedy.*

As it is sometimes useful to open the belly during the use of the *English Remedy*, so at other times it is of great importance to stop it when by a preceding or supervenient looseness, the digestion is weak-

Talbot's Wonderful Secret. 49

weakened, and the chyle rendred impure; for such dispositions are very much contrary to the Cure of Agues: in such a case it is necessary that besides the Doses of the specifick that are given every day, there be at least two given mingled with an equal part of the tincture of Roses, extracted upon hot embers with common water, and without the addition of the spirit of *Vitriol*, or any other acid spirit; for that effect an ounce of red Roses is sufficient for a quart of water: this tincture is extracted in twenty four hours, and after it is poured off, three ounces of good white Sugar is to be added to each quart.

In time of the intermission of the Fits, and as much as may be at the usual

46 *The English Remedy: Or,*  
usual hours of eating, the Patients  
may feed upon what their appetite enclines them to, and choose  
such food as Nature seems to desire,  
without any reservation, unless it be of salt Pork and Bacon,  
yet still observing to prefer solid  
food before liquid, and in case of  
thirst or hunger, not to drink until  
a quarter of an hour, and not  
to eat till an hour after each Dose  
of the *Specificke*, that the distribution  
and digestion that ought to be made  
thereof be not interrupted.

It is moreover to be observed,  
that water and tizanne or barley-water  
do weaken the virtue of the remedy,  
and that so, Wine and Water, Beer  
or Ale, such as men drink when they  
are in health is  
to

Talbor's *Wonderful Secret*. 47

to be preferred before all other Beverage. Furthermore, seeing the operation of the *Specifick* tends always to the recovery of strength, and that other remedies do necessarily diminish it, they cannot be used both at a time, without interrupting many salutary operations, and without exposing the Patients to an almost certain danger, and especially those who by their proper Constitution, by Age or the Contumacy of the Disease, are already much weakened and extenuated ; and therefore, as we have just now observed, the operation of the Remedy cannot be more efficaciously assisted than by the use of the most nourishing meats, because they concur with it to the reparation of strength,  
and



48 *The English Remedy: Dr.*

and put the Patients in a condition of enjoying perfect health so soon as the Ague is stopt.

Nevertheless a prudent Physician who intends to give the *Specificke* may sometimes by Blood-letting, Purging, and other ordinary Medicines, correct the bad dispositions of the body, that might hinder the benefit which is to be expected from it; but these Remedies being only to be considered as simple preparatives, they are always to be used before the *Specificke*, which is never more powerful than when it is given by its self.

*Other*

Other Observations of the Kings  
chief Physician, concerning the  
Virtues of the English Remedy

Never did Remedy better de-  
serve the name of a specifick Fe-  
brifuge; for never did any as yet  
come to our knowledge, that hath  
so speedily and securely stoppt, and  
cured Feavers and Agues, as that  
hath done. The truth is, *Quin-*  
*quina*, which maketh the basis of  
it, and which we have had know-  
ledg of for about thirty years, does  
almost infallibly stop the fits of  
Intermittent Feavers, when it is  
given in substance in white, ~~some~~ <sup>wine</sup>  
without other ceremony; that is  
to say, according to the method  
Prescribed by the Jesuits, who

E

were

40 *The English Remedy: Of*

were the first that brought that Bark into *Europe*; And in Authors that have written since that time some other preparations are to be found which are believed to be more efficacious; but experience hath convinced us, that these Authors had not as yet found out the securest method to prevent those troublesome relapses, which to this present rendered that Remedy contemptible, and we must confess that we are in some manner obliged to Sir Robert Talbor, for having given us a Preparation much to be preferred before all others, whether he hath been the inventer of it, or that he hath hit upon it by chance; and it may be said, that his boldness (which would have been taken for a criminal

*Talbot's Wonderful Secret.* 51

minimal rashness in any but an Emperick) hath not a little contributed to the knowledg which we have at present of its use and manner of application.

The most wonderful effects of this Febrifuge appears in all intermittent Feavers, which are its true object; for it stops, and in fine wholly Cures Quotidian Agues, Tertian, double Tertian, Quartans, double and tripple Quartans, and sometimes also other kinds of Feavers; for there are some continued Feavers, which having kinds of Intermissions and Regular Paroxysms observable by some small cold in the extremities of the Body, or some horror and shivering betwixt the Shoulders, are cured by the Specifics,

52 *The English Remedy: Or*  
almost as speedily and securely as the true Intermittent Fevers; and this happens often in respect of slow Hectick Fevers accompanied with a Consumption, such as Children are commonly affected with, because they have certain inequalities of remission and augmentation which give ground to the Remedy to exert its virtue to second the attempts of Nature, and by consequence to reduce the blood unto its former disposition, and to restore the Stomach to its Natural strength, so that for the future providing only good and well digested Chyle, it sends a Vivifying humidity to all the parts, which corrects their dryness and restores

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stores the lost Plumpness and good habit of body.

It is nevertheless to be observed, that since the matter of continued Feavers is diffused through the whole mass of blood, that herein it causes a corruption hard to be rectified, and that it wholly takes up Nature without giving her any respite, she cannot be in a condition to concur the with Specifick, but till by blood letting and Purging, the impure and Heterogeneous matter be in some manner expelled, the irritation of the Spirits calmed, and the humours be in good enough temper to return into favour with Nature, without which the Specifick, which does not always excite



54 *The English Remedy: Or,*  
regular Evacuations, is not  
powerful enough to put a stop  
to the sedition, and compose  
the disorder, which is then in  
the great Vessels, and in all the  
other principle and more ne-  
cessary parts of the body.

For the better understanding  
of the abovementioned directi-  
ons and observations, I would  
have it remarked, That every  
thing that occasions an extra-  
ordinary agitation in the spirits,  
humors, and generally in the  
liquid and fluid parts of our  
body, may be considered as the  
primitive cause of Feavers, that  
is to say, of those irregular mo-  
tions which happen so often in  
the mass of blood, but seems  
the same motions would be  
quickly

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quickly rectified by Nature, were they not kept in being by some permanent cause, and that besides, by discomposing all the oeconomy of Nature, they corrupt the Ferments that serve for Digestion, and by that means render the Chyle impure, and of a bad quality; the depraved Chylification may be looked upon as the immediate and antecedent cause of Fevers; so that a Remedy cannot truly be a Febrifuge, unless all at once it correct both the bad disposition of Stomach, and of the Ferments, of which I have been speaking, and that is the proper effect of the *English* Febrifuge, for like the most part of bitter Medicaments, it is

56 *The English Remedy* 107.

very Stomachical, being proper to consume the superfluous humidities, and to restore the ~~to~~ <sup>to</sup> some of the relaxed Fibres of the Ventricle, and by that means to encrease the diminished appetite, and retrive it when it is wholly lost, from whence depends the perfect digestion of the Victuals, even of the most solid Food; I cannot tell if one may not affirm it to be also more Cordial: for besides, that it re-establishes the scattered forces of the Body, and the decayed natural heat, it fixes the heterogeneous Particles that cause the Fermentation of the Blood, and rallies and calls together those which have been divided and scattered during its ebullition. This

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This Augmentation of force and heat makes it sometimes appear as if this Febrifuge did re-kindle the Feaver after the taking of the first Dose; but it only augments it, that it may the better engage with it, and that apparent disorder is the surest sign of its triumph: for the more violent it renders one fit, the more we may be assured that it will not be followed by another.

Many Physicians cannot conceive how this Remedy which seems onely to be fixative, can radically cure Feavers and Agues ( but it is to be observed that though it causes not always a sensible evacuation, yet it so powerful seconds the inclinations

58 *The English Remedy*: Or,  
eliminations of nature, that during  
its operation the heterogenous,  
impure or superfluous matters,  
are most commonly forced out  
to the superfiſſe of the body, to  
be evacuated by inſenſible tran-  
ſpiration, and even very often  
by copious ſweats, as alſo it is  
ſometime the occaſion of a cri-  
tical looſeneſſe of the belly, and  
in many Patients, the way of the  
urine ſerves for ſo ſalutary an  
evacuation, that it cures both  
together, the Quartan Ague and  
the Dropſie occaſioned by it.

Furthermore, though the  
moſt certain and regular ope-  
ration of the *English Remedy*,  
be to ſtop the fits of intermit-  
tent Feavers, yet the uſe of it is  
not to be thought of dangerous

con-

Talbor's *Wonderful Secret.* 59

consequence; it causes no trouble in the oeconomy of Nature, being like other bitter temperate medicaments, incapable of making any bad impression on mans body, for the reunion that it makes of the parts of the blood, always facilitates the expulsion of morbidick Causes, and though they should partly stay within after its operation; yet by means of it they are corrected and reconciled to nature, or at least by reiterated and continual digestions, they are at length concocted, ripened and dissipated,

*Obfer-*



*Observations of the Kings chief  
Physician, concerning the pra-  
ctice of Sir Robert Talbor, in  
the preparation and distributi-  
on of his Remedy.*

The greatest secret of most of  
Empiricks, consists only in disgui-  
sing the the Drugs that they make  
use of; for since they are the very  
same whereof Physicians know  
the Nature and Properties, they  
could not make them pass for se-  
cret Remedies, unless they affe-  
ctedly gave them an air of novelty;  
thus did Sir Robert Talbor in the  
preparation of the Jesuits Powder,  
either to make it be believed that  
the virtue of his Febrifuge did not  
depend on that Book, or to make  
it

Talbot's Wonderful Secret, 61

it be thought that he understood it much better than those that had made use of it before him; for it was very ordinary with him to besprinkle six Drachms of Red Roses with two Ounces of the juice of Lemons; and afterward to infuse them for the space of four hours in six Pound of Fountain water, to make use of that infusion for the making of his Remedy, adding thereunto eight ounces of *Quinquina*, powdered and besprinkled with four ounces of the Juyce of Fennel Root, and put into infusion only for the space of twelve hours.

Sometimes instead of that Juyce he would employ the Juyce of Smallage Leaves, and at other times again that of Parsley,

64 *The English Remedy: Or,*  
Parsley, especially in Tertian,  
and double Tertian Agues.

In continued Feavers, he assured us, that on the contrary he made use of the Juyces of the Plantain and Lettice, and in Malignant Feavers of the Decoction of Scorfonera.

In Quotidian Agues he commonly besprinkled his Powder with Vinegar of Squills, at the proportion of one ounce upon eight of the Jesuits Powder, which he afterwards infused sometimes in Rhenish Wine, and sometimes in White Wine.

For Quartan Agues he preferred the Juycce of Pentaphyllum (*Cinquefoil*) and made his infusion sometimes in Spanish Wine.

In

In slow and Hectick Feavers,  
he used the Juice of Colts Foot  
and Ground Ivie, and made his  
infusion in one part of Wine,  
two parts of Barley Water, and  
one part of the Tincture of Ro-  
ses.

He followed that Practice in-  
differently for both Sexes, only  
with this difference, that with  
Women he ceased the use of  
his Remedy during their Cour-  
ses, and Prepared it for those  
that were with Child, or in  
Child-Bed, in this manner; Af-  
ter that he had wet his *Quinquai-*  
*na* with two ounces of the  
Juyce of Quinces, he infused it  
in equal parts of Wine and the  
Tincture of Roses.

In

64 *The English Remedy: Or,*

In respect of Complicated Agues, he observed always to give his Febrifuge either in the Declension of the Fit, or in the beginning of the sweating, but that Circumspection was commonly the more useless, that without considering, if these kinds of Feavers were the cause or the effects of other Distempers, he always bent himself wholly to the Cure of them; and it was by sticking to that pernicious Maxim, that he erred so grossly in the Distemper of the Dauphin of *France*, whose Feaver proceeding from Vomiting and the weakness of his Stomach, was encreased considerably by the use of his Febrifuge, and on the contrary ceased of it self,

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self, when Remedies were only applied to correct the indisposition that was the cause of it; not but that that Remedy hath some virtue against Vomiting and weakness of the Stomach which proceed from Crudities, Indigestion, and Relaxation of the Fibres of the Stomach; but it is absolutely contrary to those that are raised by a hot intemperature of the Viscera, and fomented by the irritation of overflowing choler, as that of the Dauphins was.

Hence one may judg how dangerous it is to trust the life and health of men, to the conduct of such kind of People, whose knowledge is always too much limited, to reach beyond the general Rules and Directions contained in their

F

Receipts,



66 *The English Remedy; Or,*  
Receipts, and to descend into the  
exceptions that are indicated by  
sound judgment, experience, and  
the Principles of a judicious Do-  
ctrine.

It is true, Sir Robert Talbor did  
not always observe the directions  
prescribed in his Receipt, touch-  
ing the time of the infusion of  
*Quinquina*; but in that he was the  
more to be blamed: for besides  
that, it is impossible that that Bark  
can in twelve; nay, even in twen-  
ty four hours, impart all its bit-  
terness and virtue to the Wine;  
there is still much more time re-  
quired to have the infusion so de-  
purated as it is to be wished, that  
it may not be nauseous, nor apt  
to cause obstructions in the capil-  
lary Vessels, which hath caused  
troublesome

Talbor's Wonderful Secret. 67

troublesome inconveniences to many who have been treated by that Emperick.

Upon the same account it was, that in these late times thinking it best to give the Jesuits Powder in Bolus, and by that means to revive in some measure the antient and primitive method, which was to give it in substance; he hath often been the cause of many Diseases far more pernicious than the Ague, which he pretended to Cure, the different Juyces where-with he besprinkled his Powder, being incapable to render it so distributive as not to stick in some part.

But what preference soever the infusions contained in the description of the *English* Remedy may

68 *The English Remedy: Or,*

deserve, it is full true that seeming they cannot be safe but by the right use of them, it is no wonder if their effect hath sometimes badly corresponded to the undertakings of Sir Robert Talbor, since he gave them indifferently in all times of the Feaver, which cannot be stopt in the beginning, without unpleasing consequences, that indisposition, to speak properly, being only a kind of Crisis excited by nature to force out of the Vessels, Crude impure and superfluous matters, which by consequent cannot be stop too early, but that the ferments will lurk and remain in their *Focus's* quarters, and subsist in full force, which hath been the cause of those dangerous relapses, that first brought

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brought the Jesuits Powder into contempt, which notwithstanding is a most excellent Febrifuge.

I do nevertheless acknowledge that there are some occasions, wherein in the very beginning of the Feaver an urgent danger seems to demund a speedy truce; but when, to have time to looꝛ about us, we have capitulated with the Disease, we have procured an advantage that cannot without great danger be abused, and whereof we cannot secure our selves the possession, but by observing the Maxims long since received, concerning the use of the Jesuits Powder; that is to say, without ordering a Diet, Blood Letting, and especially Purging, which by experience we know to be of indispensable necessity.

76 *The English Remedy: Or,*

And now since I speak of Purg-  
ing, I ought not to omit to say  
that it may be practised with suc-  
cess, before, or in the time, and after  
the use of the specifick, observing  
the following Directions. When  
there is nothing that hinders from  
preparing the Body to receive the  
Jesuits Powder, the essential part  
of that Preparation consists in  
Purging Patients well, after they  
have been once or twice Let Blood,  
and that with relation to the quan-  
tity of the superfluities and the  
degrees of repletion. When the  
action of the Ferments seems to  
resist the operation of the Febri-  
fuge, and that therefore one is ob-  
liged to administer Purgatives in  
the very time of using it, its force  
is to be augmented, or the Doses  
doubled,

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doubled, to the end that by the motion of the matters which are to be evacuated, the perturbation of the Blood be not encreased. In fine, when after we have done with the Remedy, we would by Purgatives prevent relapses, it is better to give moderate and reiterated Purges, than to give stronger Doses, and in less number.

Futhermore, the ambition of *Sir Robert Talbor* having enclined him to extend the use of his Remedy beyonds its efficacy, it is well known that he hath given it on divers occasions for continued Feavers, wherein there was neither intention nor remission to be observed, which was always attended with tragical symptoms, and very often with death it self;



72 *The English Remedy: Or,*

for that Remedy can never be  
succesfully given in those kind of  
Feavers, unless when some mani-  
fest Paroxysms are observed, that  
they continued for several days,  
that the Patients have been Purged  
by all ways, and that they stand  
in need of a respite to recollect  
strength, and so to relieve Nature,  
and give her time to perfect the  
Cure of the Distemper, which in  
vain she strove to surmount with-  
out that aid and assistance.

He was guilty of a no smaller  
fault, in forcing, if I may say so,  
his Patients to drink Wine, and  
to eat solid Food during the whole  
time of continued Feavers, and  
in time of the Fit in Agues; for  
though in the abatement of the  
one, and the intermission of the  
others,

others, that kind of nourishment may back and fortifie the operation of the Remedy; yet they considerably oppress the Patients when Nature is taken up in defending her self against the vigour of the Distemper that attacks her, and then it appears that the prudence and skill of a Learned and Experienced Physician, are at least of as great relief on such occasions, as the most efficacious and salutary Medicines.

I have no more to say to shew how little confidence we ought to have in such kind of Empiricks, but that it is strange that this man who hath prescribed to us so many juyces, and such like trifles about the composition of his Febrifuge, whereof  
the

74 *The English Remedy: Or,*

the principle effect is only to be attributed to the Jesuits Powder, should conceale the use that he made of *Opium*, whereof he many times added some drops of Tincture to this Febrifuge, which may be of great advantage when it is given seasonably in over watchings, light headedness, and looseness, which are frequent symptoms in Fevers, and always allayed by the virtue of that excellent Medicine.

*I hope the Reader will take in good part, that I describe in this place a Febrifuge Opiat prepared with Quinquina, and afterward explain its effects, with relation to the Nature of Feavers and Agues.*

*An Excellent Febrifuge.*

Take of the Jesuits Powder, the Flowers or Leaf of lesser Centaury subtilly Pulverised, and of Treacle, of each a like weight, make them into an Opiat, of which the Patient twice a day shall take the weight of a Drachm and a half, during the space of six days, drinking upon it a Glas of good Claret with Plantin or Bugloss water.

Reflections upon the use of this Febrifuge.

*The excellency of a Remedy is very often the cause why it is despised. Antimony hath been in*

*our*

76 *The English Remedy: Or,*

our days a manifest instance of this, but the Jesuits Powder, and the English Febrifuge continue us more plainly of the truth of it so soon as chance or industry hath discovered a secret for any particular distemper; the people lay hold on't as of a Publick Good, and apply it indifferently to all sorts of evils; and if on some occasion it succeed not, as it must unavoidably come to pass, it is cried down with as much Zeal and Precipitance as it was brought in vogue. This is the fortune of all the new Febrifuges, having seen wonderful effects of them in some kinds of Feavers, men took them for Universal Remedies; but so soon as they found them produce bad consequences in others for  
which

which they were not proper, it was then generally concluded that it was dangerous to make use of them. For this reason, that all scruples may be removed, which people may frame to themselves in the use of this Febrifuge, I have thought it pertinent carefully to engage into the Nature of Fevers, and to mark their differences, to observe those which are submitted to this Remedy, and those to which it may prove prejudicial, and lastly to prove with how much usefulness it may be employed, when that is done with all care and necessary circumspection.

Two motions are to be conceived in the blood, that of the whole which



78 *The English Remedy.* Or,  
which is the circulation, and another of the parts proceeding from its liquidity. A Fever is a fermentation of the blood, fermentation is an irregular motion of the insensible parts (*motus intestinus partium insensibilium*) We must look into the causes of the regular motion of this liquid body, that by the rule of contraries we may discover those of the irregular motion.

There are two causes that maintain Uniformity in the motion of the blood. 1. Its quantity, and the constantly equal force of the spirits, which are the immediate movers and impulsers of all the parts that compose this liquid mass. 2. the just proportion of the same parts, as well in their quantity

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quantity and quality, as in their  
situation, that is to say, when the  
Sulphureous, Acide, Watry and  
Earthy corpuscles, are not only in  
a laudable proportion as to quan-  
ty; but likewise are so well ad-  
justed, and united together, that  
they no ways annoy one another,  
and are moved by the Spirits or  
Celestial matter that animates  
them, in a regular and uniform  
motion. As long as things are  
thus, it may be said that the blood  
is in its Natural state of Health,  
and to that end the Author of Na-  
ture hath not only made our body  
transpirable, thereby to give vent  
to the too great quantity of Spi-  
rits, but hath also put in different  
places, Bowels and percolatories  
designed to filtrate the superfluous

ous

80 The English Remedy: Or,  
ous and exceeding parts, which  
might trouble the purity of that  
Liquor.

From thence it may inferred  
that there are two immediate cau-  
ses of the fermentation of the  
blood, the first is the too great  
quantity, or the too great motion  
of the spirits, which may be ex-  
cited by the heat of the Sun, vio-  
lent exercise, watching, fasting,  
hot and spirituous nourishment;  
and the passions and perturbati-  
ons of the mind, and from thence  
it is that all Feavers Ephemerae  
or of one days continuance, and  
simple Synoches, which are the  
slightest of all, and may be cured  
by transpiration alone do arise, the  
second is the mixture of irregular  
and fermentative corpuscles (re-  
rum

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rum non miscibilium mixtio) which confounding the order and alliance of the parts of the Blood, raise a Sedition there, and deprave its motion. And of these Bodies some only raise a simple Fermentation, which at length may be governed and subdued by Nature, and the others being more Malignant and Venemous, cause Coagulations, Dissolutions, and Colligations in the mass of Blood, and can in no manner be corrected. From the former of these proceed all intermittent, errattick, and continued Feavers, which are called subintrant, and from the other spring Burning, Pestilential, Malignant and spotted Feavers. It is now to be considered in what parts of our Body, and how these humours are produced.

G

Though

( Though I have said that there are parts viscera appointed for the separation of the superfluities of the blood, yet seeing they do not always discharge their functions aright, either through a fault in themselves, or through the too great abundance of the same superfluities, the same are hurried away by the rapidity of the circulation, as filth is carried away by the impetuous current of a River; but in the same manner as there happens a turning in that River where the water is stiller, and where all that filth turning slowly with the current stops; so these heterogeneous bodics turn aside by the coeliack Artery into the branches of the Vena Porta, where the Blood circulates more slowly, and which for that reason may be compared

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to a Lake or standing Pool of Water in respect of the other vessels: there it is where wanting their former agitation, they have the means of fastening and uniting together, to produce obstructions which are the primitive Causes of all Feavers of the second order, and sometimes, but seldome, of those of the third, as I shall now illustrate.

The Blood cannot be long stopt in a place without being exasperated and growing eager.

The spirits which are constantly in motion flie away, and carry with them first the more volatile parts, then the sulphureous, which blunted and edge of the Salts, and kept them as in fetters; which is the cause that these bodies having now nothing to stop their activity, break off and



84 *The English Remedy: OR*

*diffuse themselves through the mass of Blood to raise and ferment it, untill that being dispersed and dissolved in the serosity, they are expelled by the ordinary ways, or otherways do so adjust and accommodate themselves with the other parts, that they disturb their alliance and motion no more.*

*There is nothing in Feavers but may be explained by this systeme.*

*The obstruction and the ferment which remains in that part which is called the Focus, make the Periodick Fits and Paroxysms, which are sometimes quicker and sometimes slower, according as the exasperated humour is more gross or more subtle: the duplicity of Focus's or Magazines make the double intermittent Feavers. In a word there  
happen*

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happen sometimes so many of these  
nests, that giving no respite, they  
cause continued Feavers, which may  
be called subintrants.

But it sometimes happens that  
these acid Salts, whether through  
their too long continuance in a  
place, or by an excessive heat of the  
entralls, acquire a pretty violent  
degree of corrosion, and are exalted  
to that height as to become venemous  
enough for spoiling, and wholly rui-  
ning all the œconomy of the blood,  
and causing those Feavers which by  
a general name are called Malign-  
ant; but since the more common  
cause of these Feavers, are Arse-  
nical Salts diffused through the Air  
which we breath, or lurking in  
the Food we eat, and that it is  
rare that our Natural heat which

86 *The English Remedy: Or,*  
*is mild, should produce in our Bodies*  
*that which the most violent fire of*  
*Chymists can hardly perform in their*  
*Vessels; I said it was the less ordina-*  
*ry causes of those kinds of Feavers.*

Having laid down these Princi-  
ples, I say that this Remedy is  
useless for the first, and dangerous  
for the third kind of Feavers;  
useless for the first, because they are  
commonly cured of themselves, and  
dangerous for the third, because a  
venemous Body, and such as in no  
ways can be subdued nor corrected  
ought never to be fixed; on the con-  
trary it ought with all expedition to  
be driven out by sweats, or by other  
ways of evacuation: But I main-  
tain that this Remedy answers all  
the indications that we can have  
for the Cure of those of the second  
order,

The

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The Explication which I have given of these Feavers, which by a general name may be called intermittent, furnishes me with four indications for their Cure. 1. To stop the Fermentation of the Blood. 2. To fix and correct the Acid which is the cause of it. 3. To dissolve, attenuate and drive out by the ordinary ways of evacuation the gross humours that make obstructions. 4. And lastly to repair the loss of the Sulphureous and Visciduous Corpuscles which sweetened the Blood, and which are evaporated by its effervescence. 1. The feaverish ebullition of the Blood is sufficiently stopt by the terrestrial and astringent parts of the Quinquina or Jesuits Powder, and by the lesser Centaury and the Opium that enters the

88 The English Remedy. Of,  
composition of the Treacle. 2. Af-  
ter so many fair experiments, we  
have no cause to doubt, but that  
the fixed Salt of the Quinquina is  
the true corrective of the Fermen-  
tative Acid of the Feaver. 3. Of  
all the ingredients that enter the  
composition of Treacle, there is  
none but drives out by sweating  
and Urine the impurities of the  
Blood. Lastly we may be easily  
persuaded that the lesser Centaury  
is most proper for restoring the Sul-  
phureous parts of the Blood which  
have been dissipated in the Fermen-  
tation, if we consider its wonderful  
virtue in consolidating of wounds;  
and if we observe that the reun-  
tion of separated parts, is only per-  
formed by a Balsamick and Unctu-  
ous Sulphur wherewith that Plant  
abounds.

abounds. The wine that is given immediately after contributes much also to that effect, especially when the activity of its spirits is checked by the mixture of the Plantain water, which on this occasion I should prefer before that of Bugloss. I pretend not for all this to exclude the general and common remedies of Physick. Nay, I maintain, that in the beginning once or twice Blood-letting, according to the strength and repletion of the Patient are necessary, as well for facilitating the circulation of the blood, as for remedying the pains of the head, and oppressions that Blood swelling in the fermentation, may cause in passing through the capillary vessels of the Brain and Lungs. This

Re-



90 *The English Remedy: Or,*

*Remedy is not to be given till first by a dissolution of Cassia or Catholicum, the excrements of the lower region, which may trouble its operation, be evacuated. And lastly, seeing the blood, like other Liquors in their ebullition, drives always towards the Mesentery a great many impure and faculent parts like a scum, it is necessary in the declension of the evil to purge them out, if one would prevent relapses, and sometimes more troublesome consequences.*

Seeing it appears by the remarks of the Kings chief Physician, and by the foregoing reflexions, that Opium may usefully be added to the *English Remedy*, and other Febrifuges of the same Nature; I make no doubt

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doubt but that you will Read  
with pleasure the Natural Hi-  
story of that excellent Medi-  
cine.

*The History of Opium.*

**O** Pium by most of the  
Eastern people is still  
named *Offulm*, in imitation of  
the Greeks, who commonly  
change *p.* into an *f.* it is the  
thickned juyce of the *Indian*  
*Poppy. Garrias du Jardin*, saith  
that these Heads are big enough  
to contain four Ounces and a  
half. Our Poppies yield also a  
juyce, which being thickned  
may pass for a kind of Opium;  
but it hath not the efficacy of  
that which is brought from hot  
Coun-

Countries. The Author of the *Poor mans Physician*, proposes a very easie preparation of it, he would have us pound the Heads of our Poppies about the end of May, then put them in digestion in White Wine for the space of fifteen days, and afterwards by evaporation reduce the digested liquor into a due consistency.

The true *Indian Opium* comes from the Eastern Countries, according to the testimony of *Garricus du Jardin*, and *Cristopher de la Coste*. The Poppies from which it is taken grow commonly enough in *Egypt*, and therefore Merchants bring much of it from *Grand Cairo*; this is in greatest esteem, and

and is called Theblack Opium.

Not to mention the Opium that may be made of the Poppies of *Longuedoc* and *Provence*, nor of that which is made in *Italy*, we may divide into three kinds that which is brought us from the *Indies*; for there is one sort of it *White*, which the *Indians* keep for their own use, and which is only drawn out by ex-  
tractions, having made incision in the Heads of the Poppies; and it is to this properly that the Antients gave the name of *Opium*; for as to the second kind which is black, and which is extracted only by expression, they called it *Mæconium*; the third sort is Yellowish and commonly sophisticated with the  
gallies juyce

74 *The English Remedy: Or,*  
juyce of *Glaucium*, which is an  
Herb whose Leaves resemble  
those of horned Poppy, and are  
bitter and of an evil smell: that  
Sophistication is discovered by  
dissolving that kind of Opium  
in some Liquor; for because  
of that juyce of *Glaucium* which  
is Yellow, it looks like the Tin-  
cture of Saffron.

The good *Meconium*, that is  
say Opium of the second kind  
ought to be black, bitter, a lit-  
tle biting to the taste, of an un-  
pleasant smell, pure, solid, pon-  
derous, inflammable, and shin-  
ing within when it is newly  
broken.

In *Europe* it is only used in  
Physick, and most part of our  
Physicians are so scrupulous in  
using

using it, that they seem to look upon it as a most dangerous Poyson, though it be indeed one of the safest and most wonderful of all our Medicines; but the *Africans* and *Asians* make extraordinary great use of it both in Health and Sick-ness; for most of them take it dayly in so large a Dose, that it amounts commonly to forty or fifty Grains, and somtimes also to four or five Drachms, at least if we believe *Gumias du Jardin*; and which is more strange, when they leave off taking of it they are in danger of death, unless they drink Wine, which their Religion forbids: the reason of that custome is, because thereby they



94 *The English Remedy: Or,*  
they find themselves more  
strong and vigorous, and there-  
fore it is, that the *Turks* never  
fail to take of it in a great Dose,  
when they are going to charge  
an Enemy, or Attack a place.  
Howsoever it be, seeing  
pain is the cruellest Enemy that  
men have; so there is nothing  
they ought to esteem more  
than what eases them of it; and  
therefore some have called O-  
pium a Divine Medicine; be-  
cause it charms the most veho-  
ment pain, by procuring a soft  
and sweet sleep, and does so  
quiet and still the impetuous  
motion of the irritated spirits  
and exalted fiery Corpuscles,  
that it stops the operation of  
all those sharp and biting  
juices

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juices that depended thereupon.

The Ancients in regard of these admirable effects, believed that the virtue of Opium consisted only in fixation, which could not proceed but from a cold quality; in the same manner as they believed that all dissolutions depended on heat. The Moderns, on the contrary, have observed that because of the Countries from whence it comes, its piercing smell, and how easily it is dissolved in the Spirit of Wine, it must of necessity be Resinous, Sulphureous and consequently of the Nature of those mixts to which a hot quality is assigned: In a word, some of the latest Authors who have written of it to reconcile

H

those

those two Opinions, say that there are two substances in it, the one cold, which renders it stupefactive, and the other hot, which gives it a requisite volatility to convey it to the Brain; but seeing neither the one nor the other are in the right, as not having grounded their Opinions upon the true Nature of Opium, that is to say, with relation to the number, quality and quantity of the Elementary principles that enter into its composition; we must of necessity take another course in explaining more exactly the properties of that rare Medicine.

For that end, seeing Opium is of the kind of bitter Medicines,

decines, it would seem that I should begin by an enquiry into the principles of bitterness; but seeing I have been large enough on that subject, when I treated of the Nature of *Quinquina*, I think it more pertinent to refer the Reader to that place; than here to make repetitions (which doubtless would be as unpleasant as useless) concerning the general Doctrine of bitter things.

Nevertheless that I may descend into the particular Nature of Opium, that is to say into the enumeration of those things that distinguish it from other bitter mixts, I confess that that distinction being founded upon this, that it is both fixative

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and

220. 1779. *Eligibility of the* : Of,  
and by consequence Febrifugous, Somniferous, and by consequent Anodin; we must enquire in what manner it acts upon the blood and spirits in producing such wonderful effects: for a more clear notion of this, it is to be observed, that the particular motion of the parts of the blood, wherein its liquidity consists, becomes of necessity a hinderance to that of the whole mass, when it is grown irregular by fermentative causes, because the same parts being then violently agitated and every way dispersed, they jostle irregularly one upon another, and so in some manner resist the action of the chief movers of the blood, that causes the deprava-

prava-

Talbor's *Wonderful Secret*. for  
pravation of its circulary mo-  
tion, which according as it is  
more or less considerable, caus-  
eth a Feaver, over watching,  
particular inflammations, and the  
extravasation of sharp and bite-  
ing juices, that produce all kinds  
of pain.

Now seeing that some deprava-  
tion may be rectified by bit-  
ter things, as I have demonstra-  
ted when I spoke of *Quinquina*,  
and that if amongst all mixts  
of that quality, those that are  
too weak acting but imperfect-  
ly, and those that are too strong  
irritating many times the hu-  
mours in stead of fixing them,  
such as are of a moderate  
force are of greater virtue than  
others; it is not strange if Opi-



um which is but moderately bitter, so efficaciously restore to the blood the uniformity of its motion, and by consequent that pleasant tranquility that charms us a sleep and eases our pains.

But in as much as there are inflammations or (if one may say so) Feavers that are peculiar to every part of the body, and that because of disquietness and applicaton to Study and Business, the Head is frequently subject to such, which cause watchings, and which seem rather to proceed from the irritation of the Spirits, than the depravation of the motion of the blood, it must indeed be concluded that Opium which so quickly

quickly rectifies that disorder, hath some property which is not common to other bitter Medecines; but this is not hard to be explained; for supposing that all, or almost all the drogues of that quality, have the virtue to rally, reunite and fix the parts of the Liquors of our body, in which they are diffused; it is sufficient that Opium above all other bitter Medecines have as many volatile parts as are needful to make those parts wherein its bitterness and virtue of fixing liquids does consist, to be conveighed from the Stomach to the Brain, that by means of that Sublimation, they may have occasion of acting upon the extravasated

104 *The English Remedy: Or,*  
Liquors, and consequently upon  
those that are appointed for re-  
tain in and hindering the dissi-  
pation of the Animal Spirits, whose  
impetuous motion causes watch-  
ing, as their calm and stillness  
produces sleep.

But to speak somewhat more  
intelligibly upon this Subject, I  
would have it observed in the first  
place, that the continual emission  
of Animal Spirits into all the  
Nerves, and by consequence into  
those that constitute the organs  
of the senses producing that state  
of Body, which we call *being awake*,  
and wherein the Body is ca-  
pable of all the Functions that de-  
pend on the Wil'; the dissipation  
of the same Spirits, and every  
thing that hinders their pas-  
sage.

lage, are the causes of sleep, which may be defined a disposition wherein the external senses are so dulled, that they are incapable of the perceptions which they give to the mind, and wherein all the other parts of the Body are weakened, relaxed and improper for those voluntary actions, to which Nature hath destin'd them. for such never sleep sound who have their eyes open, speak, walk, or perform those functions asleep, which seem to depend on the Will, since they suppose the swelling, strength, and in a word the motion of the Nerves, which can only be referred to the motion of the Spirits, wherewith they are then possessed.

This being supposed, it will not  
be

be hard to conceive why one falls naturally asleep after Labour and Travel, and after long Watching; for seeing those things dissipate many Spirits, they are at length too few to fill all the Nerves, to support the Body, and to render it fit for sensation and motion, insomuch that it necessarily remains as without motion and sense, until the Blood being depurated and subtilized by its continual circulation, discharges into the Brain a sufficient quantity of Spirits to make up the loss of the former dissipation.

With the same facility may be given the reason of dullness which is so common during the digestion of Victuals; for seeing that cannot be performed without the

elevation of Vapours into the Brain, which entangle the Spirits, and make a kind of obstruction in the Orifices of the Nerves, it is no wonder if the extremities of the Body droop, and be weak and dull, since they cannot be strong and proper for action, unless they have a continual and abundant supply of Spirits.

This last Observation will be very useful to confirm the explanation that I have given of sleep which is procured by *Opium*, seeing its Volatile and Vaporous parts are much more powerful than those that proceed from the digestion of Victuals, whether for fixing of the humours and spirits, or for obstructing the Nerves by which they are distributed through



108 *The English Remedy.* Or,  
throughall the parts of the Body.  
Since then *Opium* procures sleep  
by the power that it hath to stop  
the Spirits in the Brain, it necessa-  
rily follows that it must assuage  
pain, suspend preternatural eua-  
cuations, and stop all kinds of Va-  
pours, seeing these indispositions  
depend naturally upon the Fer-  
mentation of the Juycce, and that  
the Spirits flowing no more towards  
the part where it happens, it must  
of necessity diminish as the Spirits  
that are contained in the ferment-  
ed matter are dissipated, and  
wholly cease, when the same Spi-  
rits are entirely dispersed, because  
there comes no new supplies, and  
the substances that are destitute  
of the same, ferment no more, as  
experience confirms in the mat-  
ters

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ters of cold abscesses and painless tumors.

Though this explanation of the effects of *Opium* be very plain, yet it makes it evidently enough appear why it is so great a relief in watchings, frensie, inveterate and contumacious pains of the Head, Gonyussions, Asthma's, Coughs, loss of Blood, Dissenteries, Colicks, Fluxes and Loosness, Gonorrheas, and generally in all Diseases which are caused and continued by sharp, corrupt and fermentative Juices.

Furthermore, when *Opium* is prepared with Aromatick and Cordial Medicines, it is called *Landanum*; this Preparation is made with design to correct its imaginary coldness, and is therefore

and *The English Remedy*: Or,  
fore needless. It may be given  
then in substance without any  
scruple or ceremony, unless one  
had rather prepare it according  
to the advice of the Poor Mans  
Physician; which consists in dry-  
ing of it well, that the impure  
Sulphurs may exhale, and then dis-  
solving it in rose Vinegar, to Cure  
it of its bad smell, and lessen its  
Volatility; but its best Preparati-  
on is barely to dissolve it in the spi-  
rit of Wine, that it may be given  
by way of a Tincture, as the *Eng-  
lish* Physitian used to do, and is  
very convenient.

Opiats have drawn their gene-  
ral Name from Opium, and I  
cannot tell why they have given  
the Name of Confection to Orvi-  
etan, Treacle and Mithridate,  
whereof

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whereof it is an Ingredient; and on the contrary, have given that of Opium to many Compositions into which it enters not; for it is certainly the most efficacious of all Antidotes, and I have observed by experience, that *Venice Treacle* is only more excellent than others, because it contains Opium in a greater quantity.

It is said, that if it were pure and without all falsification, it would cause blindness; but to prevent that, there is no more required than only to give it in the necessary Dose for the effect which we expect from it: besides, the Dose wherein we give that which is brought to us, being always proportionable to that I have been speaking of, it would follow

112 *The English Remedy: Of,*  
low that that accident should hap-  
pen to those to whom it is given,  
if it were true that it is capable to  
cause it. To conclude, they  
who pretend that it ought to be  
ranked among Poysons, should  
confess that it kills not but when  
a bad use is made of it; and that  
so there is no more Poyson in it,  
than in the best Medicines: and  
I dare be bold to say, that our  
very Food, of which Bread is the  
most innocent, being taken with-  
out measure, may cause a Surfeit,  
and Mortal Suffocation.

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F I N I S.

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